THE BIOGRAPHY

OF

MAHA PANDITA VIMALAMITRA

By

Rev. DODRUP CHEN

Published by
Rev. Dodrup Chen Rinpoche,
Gangtok, Sikkim.

17th November, 1967

Printed by :
Kanan Mitra
Sarat Press Ltd.,
10/2, Ramanath Majumdar St.,
Calcutta-9.

PROLOGUE

O Preach, in the three worlds, the melodious voice of the vehicle, par-exellence. (Which has the greatest strength to carry like a lion among the beasts of burden, and by means of which the distant shore of salvation is reached.)

The quintessence of the contemplation of *Buddha-Samantabhadra* (the all good), the most victorious of all the nine vehicles, is the Buddhist doctrine and the marvellous one who had opened the religious door widely by translation works in early periods, is *Vimalamitra,* the one who attained the incarnation of the fourth *Dhyani-Buddha* (the *Amitabha*) may he be Victorious!

PREFACE

This short and purely traditional biography of Mahapandita *Vimalamitra* was originally written by me in Tibetan language and here I am publishing the literal English Translation of that Tibetan version. In the English translation, the whole story has been divided into ten chapters, with short captions along with short notes on the subject matter of each chapter. So that this may be helpful to the readers to remember the whole story in a nutshell.

I have inserted the Tibetan names of persons and places, some *Tantrik* terms and peculiar Tibetan words with their Sanskrit equivalents which, I think may be useful to those who are not acquainted with the Tibetan language. In some places, I have given the transliterations of difficult Tibetan words with their spellings and pronunciations as well. A chart of transliterations of Tibetan and Devanagari Alphabets is also added. For want of proper diacritical marks in the press I have given some of the Sanskrit words in the Devanagari script. In the introduction, I have mentioned the Tibetan titles of the *rNam-Thar* (biographies or legendary tales), on the basis of which I have compiled this short biography.

In the Appendix, I have tried to give a list of the works of *Vimalamitra* with their Sanskrit and Tibetan Titles, which were originally available in

Tibetan transcriptions only. Besides the list, titles of some of the legendary books are to be seen in the biography.

Just in the beginning of the biography, I have mentioned the traditional date of birth of the *Maha-pandita.* The conventional date was however, accepted, as far as I am aware, to be the eighth century A.C. during the reign of the Tibetan *Chogyal* (*Chos-rGyal*) *Khri-Srong lDeu-bTsan.*

I hope it would not be out of place to mention here that, this first humble attempt of mine was inspired by the ideal life of the aforesaid saint-cum-scholar, a short sketch of which may create a sense of research in the mind of the younger generation. Those innumerable ancient great saints had devoted and sacrificed their whole lives so devoutedly with the single aim for propagation of the *Dharma* in the remotest corner of the world; and merged themselves for ever into the infinite sublimity of time eternal!

It may however be noted here that in a subsequent publication, I propose to give notes on some special subjects, that are mentioned in this *rNam-Thar.* In this first publication, many mistakes have unavoidably crept in. I shall always gratefully welcome suggestions or corrections from any well-wisher of mine. I shall consider my endeavour a success if it can inspire even a single soul.

Dodrup Chen

INTRODUCTION

Vimalamitra is the cheif among the five-hundred Indian *Panditas.* During the early propagation of Buddhism in Tibet, he is the most eminent among the Indian *Panditas,* who have kindled the light of Buddhism there. His resolution and acts of kindness (to Tibet) is incomprehensible, consequent on his accomplishment together with his meritorious deeds as envisaged in the following works:—

(1) *Vi-Ma sNying-Thig-Gi Lo-rGyus Chen-Po.*

(2) *mKha'-'Gro Yang-Thig-Gi gTer-'Byung Rin-Po-Che'i Lo-rGyus.*

(3) *Vi-Ma Yang-Thig-Gi Lo-rGyus Rin-Po-Che'i Phreng-Ba.*

(4) *Zab-Mo Yang-Thig-Gi Lo-rGyus Rin-Po-Che Od-Kyi Phreng-Ba.*

(5) *U-rGyan-Gling-Pa'i gTer-Ma bKa'-Thang S'er-Brag-Ma.*

(6) *rDzogs-Chen-Pa Pad-Ma Rang-Byung rDo-rJe* or *Rig-'Dzin 'Jigs-Med Gling-Pa'i gSung* and so on.

I have compiled a short biography of this *Pandita,* while I was taking English lessons from my colleague *Shri Bhajagovinda Ghosh,* Sanskrit teacher cum-librarian at the Institute of Tibetology, Gangtok, he was kind enough to instruct me to recast my

composition on the line of English way of presentation and accordingly hoping that it will be advantageous to those of my calibre and others. I have compiled one after consulting all the works relating to the life story of this venerable *Pandita*, and printed in the Fire-Female-Sheep year of the Sixteen Tibetan *Rab-Byung* (*Rabjung*,—Tibetan sixty years' cycle).

Gangtok, SIKKIM. DODRUP CHEN
1967. Rinpoche



Chogyal Khri-Srong lDeu-bTsan of Tibet.

CONTENTS

Chapter VII

Chapter VIII

Chapter IX

Chapter X

Illustration :



Mahapandita Vimalamitra.

CHAPTER I.

VIMALAMITRA'S BIRTH AND EARLY LIFE.

1. Vimalamitra's birth, study with *Acarya Buddhaguhya* and attainment.

Mahapandita Vimalamitra (Tib : *Bi-Ma-La-Mi-Tra*) was born one thousand nine hundred forty seven years ago corresponding to the Tibetan Iron-Male-Dragon year (Tib : *lCags-Pho 'Brug-Lo*), at a place called *Glang-Po'i-sGang* (*Lang-Poi-Gang*), in the western India. His father was *bDe-lDan 'Khor-Lo* (Skt : सुखावती चक्र) and mother *bDag-Nyid gSal-Ma* (स्वप्रकाशिका)

He studied *Hinayana* (the lesser vehicle) and *Mahayana* (the greater vehicle) scriptures (Skt : सूत्र) with the learned scholars in Tripitakas (Skt : त्रिपिटक—three baskets of teaching of the Buddha) and then esoteric doctrines from *Acarya Buddha-Guhya* and after deep contemplation on these, he attained the accomplishment in excellent *Phyag-rGya Chen-Po* or *Chag-rGya Chen--Po* (Skt : महामुद्रा). After having attained dexterity especially in the art of miracle, he composed many commentaries on *gSang-Ba sNying-Po* (Skt : गुह्यगर्भ). He was also the most eminent scholar

among the five hundred *Panditas*, then residing at *Bodha-Gaya* (Tib: *rDo-rJe-gDan* or *Doji-De*).

2. *Vimalamitra's* visit to a garden in the city of कमलशील (*Kamalshila*), with ज्ञानसूत्र (*Jnyanasutra*). *Vajrasattva's* manifestation and direction to both of them concerning attaining Buddhahood and thereupon *Vimalamitra* visit to China to meet श्रीसिंह (*Shri-Sinha*).

Once, while he accompanied by *Ye-S'es-mDo* (Skt : ज्ञानसूत्र) a resident of the city called कमलशील (*Kamalashila*) in eastern India, the son of *Shanti-lagpa* belonged to the low caste and whose mother was *dGe-Ba'i Sems-Pa* (Skt : कल्याणचित्त) was going to a garden at a place about a distance within an ear-shot (Tib: *rGyang-Grag*: about 500 fathoms or 2m-miles) towards the west of the said city. A voice was proclaimed from the heaven and the god *dPal-rDo-rJe Sems-dPa'* (Skt : वज्रसत्त्व) bodily appeared to them and gave spiritual precepts to them, saying,—

"You two, in your former five hundred births although you were born as *Panditas* and acted on as enjoined in the excellent *Dharma*, with no result (of the Buddhahood). So, if you want to attain Buddhahood in this very life, then go to the temple near *Byang-Chub-S'ing* (Bodhi-tree, ficus religiosa—Skt : Pippala) in China, where आचार्य श्रीसिंह (*Acarya Shri-Sinha*) is residing."

CHAPTER II.

VISIT TO CHINA TO MEET श्रीसिह (SHRI-SINHA) AND RETURN.

Immediately, *Vimalamitra* again came back to his home (at Bodha-Gaya) and after taking his alm-bowl went to China and met श्रीसिंह (*Shri-Sinha*). From him he studied, for a space of twenty years the precepts on secret doctrines (Tib : *sNying-Thig-Gi Man-Ngag*) and also religious discourses (*Dam-Pa rNams*).

3. *Vimalamitra's* return to India, meeting with ज्ञानसूत्र (*Jnyanasutra*) and acquaintance with the event to him of his meeting with श्रीसिंह (*Shri-Sinha*). Then going by ज्ञानसूत्र (*Jnyanasutra*) to China, meeting with श्रीसिंह (*Shri-Sinha*) and studying religious doctrines.

Again on his return to India he met *Ye-S'es-mDo* (Skt : ज्ञानसूत्र) at the outskirt of a city called *dGa'-Ba'i-Tshal* (*Nandanavana* or celestial Garden) and narrated the story of his meeting with the teacher of *Vidya-dhara-Tantra* (Tib : *Rig-'Dzin-Gyi Slob-dPon*), श्रीसिंह (*Shri-Sinha*). Then, *Ye-S'es-mDo* proceeded to the temple near the *Byang-Chub-S'ing* (*Boddhi-tree*) in China, where श्रीसिंह

(*Shri-Sinha*) was residing. He covered nine months' journey in a day by his miraculous power and on arrival there he went to see श्रीसिंह (*Shri-Sinha*).

But then, he (*Ye-S'es-mDo* or ज्ञानसूत्र) could not locate the residence of श्रीसिंह (*Shri-Sinha*), and when he was at a loss to know what to do, then the *Khandomas* (डाकिनी) showed their apparition to him and showed to him whereabout of श्रीसिंह (*Shri Sinha*) and accordingly he met श्रीसिंह (*Shri-Sinha*) and attended discourses on the consecration and religious precepts (Tib: *dBang-Dang gDam-Pa*) thoroughly.

4. **ज्ञानसूत्र (*Jnyanasutra*) seeing radiant body of श्रीसिंह (*Shri-Sinha*) in a halo in the sky and knowing that he has entered in absolute rest fainted.**

Then on hearing a peculiar sound, ज्ञानसूत्र (*Jnyanasutra*) looked up in the sky and saw श्रीसिंह (*Shri-Sinha*) sitting, encircled by a halo and knowing that he has entered in the absolute rest (Tib: *Myang-'Das* Lit: Passed beyond miseries, i.e. his mortal body is freed from misery, suffering and sorrow); he fainted and fell down on the earth.

5. **When he regained his consciousness, ज्ञानसूत्र (*Jnyanasutra*) lamented and श्रीसिंह (*Shri-Sinha*) left a last-will (Tib: *Shal-Chem*) and visit of ज्ञानसूत्र (*Jnyanasutra*) to a cemetery.**

Just after having recovered from his unconsciousness, he uttered lamentations, a book entitled *gZer-Bu bDun-Pa,* containing the last-will of श्रीसिंह (*Shri-Sinha*) himself dropped into palm of ज्ञानसूत्र (*Jnyanasutra*). Furthermore, according to the revelation, he (ज्ञानसूत्र) went to a cemetery in India, called *"Bha-Shing"*, and was residing there giving discourses on religion to the *Khandomas.*

CHAPTER III.

VISIT TO CEMETERY BHA-SHING TO STUDY HEART-DROP-PRECEPTS.

6. *Khandomas'* counsel to *Vimalamitra* to go to the cemetery called *"Bha-Shing"* and accordingly his visit there.

Then while *Vimalamitra* was riding on an elephant with an umbrella in his hand, on the way, *Khandoma* named *dPal-Gyi Blo-Gros* explained from the sky.—

"Oh ! Blessed one ! If you are willing to study the deep heart-core-doctrine par-excellence (Tib : *sNying-Thig-Gi gDam-Pa,* Lit : Heart-Drop-Precept) more than what you have done before, then go to the great cemetery called "Bha-Shing".

And according to this direction given to him, then he went there.

7. **Vimalamitra's seeking refuge to ज्ञानसूत्र (*Jnyanasutra*), ordaining by ज्ञानसूत्र (*Jnyanasutra*) upon him in four categories of initiations for the revelation of absolute-mind and imparting teachings on *rDzogs-Pa Chen-Po* (Skt : महासंधि) doctrine.**

Thereupon *Vimalamitra* went to the place where ज्ञानसूत्र (*Jnyanasutra*) was staying and said to him,—

"Please have pity on me !" While bowing down his head to make on obeisance to ज्ञानसूत्र (*Jnyanasutra*) immeasurable divine rays of light emitted from a circle of hair between the eyebrows (Tib : *mDzod-sPu,* Skt : ऊर्ण). When turned his sight upward, showed infinite sphere of spiritual pleasures and consecreted him to the informal or expanded initiation (Tib : *sPros-bCas-Kyi-dBang,* Skt : सप्रपंच दीक्षा).

Then he was consecreted to pure or formal initiation (not expanded, Tib : *sPros-Med-Kyi-dBang,*

Skt : निष्प्रपंच दीक्षा) and a sign of this characteristic, a vapour like smoke appeared from the pores of his body (Tib : sPu'i-Bu-Ga *rNams-Nas*).

After that he was consecreted in very pure or very formal initiation (Tib : *S'in-Tu sPros-Med-Kyi-dBang,* Skt : अति निष्प्रपंच दीक्षा, as a consequence by the power of this, he had at his command more excellent experience in meditational power than before and a white letter आ A (Tib : ཨ) appeared on the tip of his nose.

Thereupon, granting him the power of the absolute inactivity (Tib : *Rab-Tu sPros-Med-Kyi-dBang,* Skt : अधि निष्प्रपंच दीक्षा, Lit : consecretion to exceedingly pure-initiation) he saw penetratingly the very mind.

During the initiation of the aforesaid four kinds of consecretion, he was imparted teachings on the doctrine of *rDzogs-Chen-Pa,* or the the ancient Tibetan School of Buddhism which professes to have most perfect accomplishment (Skt : महासंधि or महासंपन्न Lit : accomplishment the great), with relevant books.

8. Following the passing away of ज्ञानसूत्र (*Jnyana-sutra*). *Vimalamitra's* lamentation, offering by ज्ञानसूत्र (*Jnyanasutra*) of a previous casket with a book as souvenir to *Vimalamitra* showing his spiritual body.

At that time, ज्ञानसूत्र (*Jnyanasutra*) showing the manner of passing away peacefully and being enveloped into the brilliant light he disappeared without leaving any visible mortal remains. At this *Vimalamitra* fainted and having been recovered (from his unconciousness), he uttered lamentation out of grief. Whereupon, within the luminous circle of light in the sky ज्ञानसूत्र (*Jnyanasutra*) showed his face personally and offered a posthumous souvenir (book) called *bShag-Thabs-bShi-Pa* : contained in a basket (Tib : *Za-Ma-Tog*, Skt : करंड) studded with five Precious articles, by stretching the lower portion of his right hand (below the elbow) to *Vimalamitra*. Immediately, he could follow the words thereof with their meanings.

9. *Vimalamitra's* sojourn at कामरूप (*Kamarupa*) in east India, king's attainment of highest spiritual knowledge, and country's prosperity with subject, enjoying riches and happiness.

Then he stayed for twenty years in a temple of king सिंहभद्र (*Sinha-Bhadra*, Tib : *rGyal-Po Sen Ge bZang-Po*) situated in the city of कामरूप (*Kamarupa*), in East India, and as a consequence thereof the king was blessed with highest attainments, loyal subjects and affluences the country become prosperous.



Samye Mi-'Gyur Lhun-Gyi Grub-Pa'i monastery (810 A. C.).

Chapter IV.

PENANCE AND DISPLAY OF MIRACULOUS POWER FOR 13 YEARS AT A CEMETERY.

10. *Vimalamitra's* going to a city of western India, grand reception accorded to him by the King *Dharmapala*, *Vimala's* performing penance and practising in "Heart-Drop-Precept" in a burial ground, attaining glorious body, giving religious teachings to the king, emanating in many divine forms, passing thirteen years displaying supermundane deeds.

Then he went to a city of *Bhiryal* (Tib : *Bhir-Ya-La*) in western India, where king Dharmapala came to welcome him with a religious festive entertainment. Thence (from the city of *Bhiryal*) 500 miles (about 400.000 fathoms) away towards the north, he reached a burial ground called *Rab-Tu sNang-Byed* (Skt : प्रमाद), where he transforming his complexion and robes in variegated colours performed penance and practised in "Heart-Drop-Precept" (Tib : *sNying-Thig-Gi gDam-Pa*,—absolutely subtle doctrinal precepts leading to a perfect attainment) for a period of seven years, and as a result, he attained the body of great transfiguration (changed

himself into a glorious body,—Tib : *'Pho-Ba Chen-Po'i-sKu*).

Thereupon, he imparted religious teachings to the king *Dharmapala* and by his miraculous power, he manifested himself in the divine form of having six heads and twelve hands ; holding a parasol in each hand ; mounted on a lion and sometimes on an eagle (Tib : *Khyung*, Skt : गरुड) etc. and thus he displayed varieties of supernatural deeds, and thus, passed thirteen years in the crematory.

Chapter V.

ACTED AS AN OFFICIATING PRIEST OF KING INDRABHUTI OF KAPILAVASTU, TILL HE ATTAINED TO 60 YEARS OF AGE.

11. Thrice copying of the books on most secret doctrine by *Vimalamitra*, keeping one copy in the custody of *Naga* Kings, concealing the other in rock meeting place of the *Khandomas*, keeping another copy at a burial ground to be worshipped by the various divinities.

Then he copied thrice the books of the esoteric doctrines par-excellent these copying, and made a present of one of these copies to the *Naga*-kings for safe custody they were residing in a great lake of Gold-Sand (Tib: *gSer-Gyi Bye-Ma,* Skt : सुवर्ण-बालुका), situated in the western part of the country *Uddiyana,* and disappeared after praying for the good of the future followers.

One copy of the books was concealed in a beetling rock (Tib : *Brag-sKyibs*) called *gSer-Gyi-Gling* (Skt : सुवर्णद्वीप), the meeting place of the *Khando mas* (fairies) which was situated in the outskirt of the border town of Kashmir (Tib : *Kha-Che'i-Yul*) known as *Rig-lDan* (Skt : विद्यावति).

Another copy of the book was kept as the object of veneration in the same Burial-Ground within a cool bamboo-house to be worshipped by the khandomas, gods, nagas, the residents of that place.

12. *Vimalamitra's* going to *Kapilavastu* and acting as one of the priests of the latter king *Indrabhuti.*

Then he acted as one of the five hundred priests (*Panditas*) of the latter king *Indrabhuti* of *Kapilabastu* (Tib : *gSer-Gyi Grong-Khyer*) in India till he attained his sixty years of age.

CHAPTER VI.

VIMALAMITRA'S VISIT TO TIBET.

13. Priest *Ting-'Dzin bZang-Po's* request to the Tibetan king *Khri-Srong lDe-bTsan* to invite *Vimalamitra* for the propagation of esoteric doctrine into Tibet; accordingly king delegating five wise Tibetan *Lotsawas* to India to king *Indrabhuti* along with a letter and presents to invite Indian *Pandita* to Tibet.

Once, a sacrificing priest named *Ting-'Dzin-bZang-Po* of *Myang* (*Nyang*) family, in the court of Tibetan king *Khri-Srong lDen-bTsan,* could see at once with his nacked eye the four mythical worlds, and reported to the king,—

"Oh! king! If you are able to invite *Vimalamitra,* from India, who is an erudite scholar in the doctrine of secret religious cult, into Tibet, then the esoteric doctrine will spread throughout Tibet."

Then, the king being very much delighted summoned the wisest Tibetan *Lotsawas* (translators of Buddhist works); *Ka-Ba Blo-brTan* from the locality of *'Phan-Yul,* in the district of *dBu-Ru* (*Wu-Ru*); *Ka-Ba dPal-brTsegs* of *'Bro* (*Do*) family, son of *rDo-rJe-lCam* (mother); *rGyal-'Byung* of *Cog-Ro*

family from the locality *Dar-sGong* in the district of *Ru-Lag-S'ab* ; *Klu'i-rGyal-mTshan* of *Cog-Ro* family son of *mDzes-Ma* of *'Brog* family (most probably name of Nomad's family) ; and venerable Buddhist monk *Ban-De Rin-Chen-mChog* (*Ban-de,* Skt : *Vandya* : reverendus, Tib : *bTsun-Pa*) of *rMa* family. Then the king delegated them with instructions as follows :—

"You all go to the king *Indrabhuti* in India, offer this letter (Tib : *Shu-S'og*) for sending *Vimalamitra* into Tibet, and offer along with these presents (Tib : *Shu-rTen*) consisting of seven golden pictures (Tib : *Pa-Tra,* Skt. *Patra*) of various designs and gold dust (Tib : *gSer-Gyi Phye*) full of nine Tibetan "*De*" (Tib : *Bre*) measure and there after solicit invitation to *Vimalamitra*".

14. The reception of the Tibetan *Lotsawas* by the king with the invitation to *Vimalamitra* to go to Tibet, disclosure of the news to the royal-priests, presence of the *Lotsawas* in the assembly of the priests, *Vimala's* guessing the unanimous agreement on his going to Tibet. *Vimala's* utterence of a mystical-phrase indicating his consent to the proposal, and varied conjecture of the phrase by different persons.

Accordingly they started and reached India. When they called on the king *Indrabhuti ;* they paid humble respect to him and offered Tibetan

king's letter along with the presents. The king being extremely pleased arranged a cool house (Tib: *bSil-Khang*: summer house) for the Tibetan *Lotsawas* (translators) to reside in.

While the five-hundred Royal-priests (*Panditas*) assembled for the midday-meal (Tib: *gDugs-Tshod*: noon tide meal) then the king *Indrabhuti* informed them the news regarding the arrival of the Tibetan *Lotsawas* (to invite *Vimalamitra*).

Then the Indian scholar *Acarya-Buddhaguhya* (Tib: *Slob-dPon Sangs-rGas gSang Ba*) requested the king to bring them (*Lotsawas*) there in the rows of the priests, and on their arrival, all the priests saw at once *Vimalamitra* sitting in the middle row; while *Vimalamitra* also could infer the unanimous agreement of the *Panditas*, about his going to Tibet.

Then *Vimalamitra* stood up and uttered the mystical-phrase *"Gha-Gha-Pa-Ri"*. One of the Tibetan *Lotsawas* named *lCog-Ro* guessed the meaning of the phrase to be as follows:

"Arrows which are resting on the great bow-string,
If one (archer) dares to pull these with his thumb;
Then only the arrows can be shot off!"

The other conjectured otherwise:—

"Passengers boarded on a big vessel,
If the ferry-man dares to steer it across
the ocean;
Then they will surely reach ashore!
(Lit: Liberated)."

While another surmised the meaning in this way:—

"A man who is fond of learning,
Wherever he goes but his own country,
Like a rolling-pot (lit: bodily-receptacle)
there in flow in,
The great rivers of learning!"

(i.e. Wise man's versatile and receptive mind can adjust himself anywhere besides his own).

15. Assembly's comprehension of *Vimalamitra's* going to Tibet, king's request to *Vimala* to go to Tibet, and his consent, going to Tibet with क्षितिगर्भ (*Kshitigarbha*) and Tibetan *Lotsawas.*

After *Vimalamitra* said this (the mystical-phrase), they all understood that *Vimalamitra* is going to Tibet. The king requested *Vimalamitra* to go to Tibet, whereupon he replied:—

"If your majesty would be pleased enough to send me, I will go to Tibet, in which case, it will serve the cause of the Tibetan people."

--Then he once read out the sacred mystic book

called *gSang-Ba sNying-Thig* (the essence of the mystic doctrine), and left for Tibet, taking आचार्य-क्षितिगर्भ (*Acarya Ksitigarbha-*, Tib: *Sa'i-sNying-Po*) with him as his attendant in company with the Tibetan *Lotsawas* (translators).

16. **Indian people dreaming inauspicious dream, *Khandomas'* lamentation, ascertation of ominous signs by the astrologers.**

Since that very night, the people of India dreamt a dream, in which, the sun, the moon, flowers, trees, all crops etc., are moving towards Tibet and all phenomena seemed to have been disturbed. The *Khandomas* (female spirits-fairies) haunting a cemetery called *bSil-Ba Tshal* (Skt : सीतावन), cried with lamentation. The astrologers calculated inauspicious omens.

17. **All people's consensus of opinion was to apprise the king about the dream, a woman enquiring the king about the cause of this sad event, king's comprehension about the fact, sending messengers all over Tibet informing Tibetan people about the arrival of the ingenuine *Pandita* in to Tibet.**

At dawn, while all countrymen assembled in front of court-yard of Royal-palace and all agreed to apprise the dream to the king, which appeared to be harmonious. When the king enquired the cause of these happenings, a woman said to the king :—

"Oh! king! Your majesty have you not lost your priest into Tibet?" Then the king realized that it is in consequence of sending the erudite scholar *Vimalamitra* to Tibet; so the king sent some Indian swift-footed-messengers to all over Tibet regions, with the notices, to be sticked to all the places (valleys and cross-roads) of Tibet; stating that the Tibetan *Bhikshus* (Tib: *Bod-Kyi Ban-De-rNams*) have carried away the books containing pernicious magical formula and charms (Tib: *Ngan-sNgags*) of the heretics (Tib: *Mu-sTegs-Pa,* Skt: तीर्थिक) and as such the kingdom of Tibet would be ruined.*

* Although the king himself advised *Vimalamitra* to go to Tibet, but, ultimately when his subjects dreamt many inauspicious dreams, due to the absence of the *Bhikshu.* So the king wanted to dissuade the Tibetans from welcoming the *Guru.* Hoping that the *Guru* would return to his own country India this is the main idea laid down in the above statement.

CHAPTER VII

VIMALAMITRA'S ARRIVAL AT SAMYE MONASTERY, WHERE HE WAS WELCOMED BY THE TIBETAN KING AND HIS SUBJECTS

18. *Vimala's* going to *bSam-Yas* (*Samye*) monastery in Tibet, reception of him by the people there, bringing forward slanderous report to the king about *Vimala* by the wicked ministers, king's accusation of Tibetan *Lotsawas* for inviting unreliable *Pandita* to Tibet and decision to investigate the ease further, disappointment of the *Lotsawas.*

Vimalamitra proceeded to *bSam-Yas* (*Samye*-Skt : अचिन्त्यध्यान) monastery, where the king and his subjects received him with a great ovation. The *Lotsawas* (Tibetan Translators) introduced *Vimalamitra* to the king with a great recommendation.

The king provided him with a night-lodging in a section called *dBu-Tshal gSer-Khang-Gling* of the *bSam-Yas* monastery.

In the meantime, wicked ministers of Tibet approached the king, and after showing him the notices, that they had managed to pick up from the

valleys and cross-roads be sought him not to keep the outsider who performs various diabolical sorceries.

At dawn, when the *Lotswas* called upon the king, he said to them :—

"You people have invited a *Pandit* who is not a genuine one. He is a diabolical sorcerer of the heretics. I will examine the case after some days".

Having said thus, he did not give audience for the time being to the *Pandit,* and so the *Lotsawas* were very much disappointed by this.

19. **_Vimala's_ estimation of the disappointment of the _Lotsawas,_ destruction of the image of god _Vairocana_ enshrined in the _Samye,_ following an invocation by _Vimala,_ king's indignation knowing the event. _Lotsawas_ despair of the strange behaviour of the king.**

Vimalamitra knew about the disappointment of the *Lotsawas.* Then on the morning of the third day, he got up from his seat in *dBu-Tshal gSer-Khang-Gling.* In that section of *bSam-Yas,* there was enshrined a clay image of *rNam-Par sNang-mDzad* (*Vairocana,* an epithet of the first of the *Dhyani Buddhas*) to him he made obeisance in following words :—

> "Oh! *Vairocana*! Who represents the Physical-Image (Tib : *gZugs-Kyi-lHa ;* Skt : रूपदेव the gross image) of the deity,

To him, the god of divine wisdom (Tib: *Ye-S'es-lHa*; Skt: ज्ञानदेव : the absolute wisdom) does obeisance.

I the *Vimalamitra,* the god of the gods of wisdom (Tib: *Ye-S'es lHa'i-lHa*; *Skt*: ज्ञानदेवदेव the god representing the transcendental truth), Make salutation to the illusive form of god (*Vairocana-* Tib: *Kun-rDzob gZugs-Kyi-lHa*; Skt: संवृत्तिरूपदेव ; i.e. illusory form of god = gross form)."

Immediately after *Vimalamitra* uttered the above-mentioned hymn and made obeisance to the deity, the clay image turned into a heap of dust. By this occurrence, the *Lotsawas* were astonished and reported the event to the king, who said:—

"Indeed, that this all happened due to the action of evil magic spell of pernicious necromancy (Tib: *Phra-Men-Gyi Ngan-sNgags = Tha-Men-Gyi Ngen-Ngag*)."

"Alas! all the images of gods that have been installed by me with great hardships were demolished! I have not invited the *Pandit* to destroy the images of gods!"

Whereupon, the *Lotsawas* were at a loss to know the reasons as to why the king was behaving in such a manner, inspite of the fact that they went to India

with great hardships and invited the best illustrious scholar to Tibet, and so they were despaired.

CHAPTER VIII

DISPLAY OF MIRACLES AND HIS FORMAL RECEPTION BY THE TIBETAN KING

20. Again following an invocation by *Vimalamitra* and putting his hand on the clod of broken image, its restoration to a beautiful form, and illumination of the *bSam-Yas* monastery, apprisal of the matter to the king and his appreciation.

Then on the early morning of the third day, *Vimalamitra* rose up from his seat and said:—

"Oh! *Vairocana*! (in physical form) the artificialy fabricated god (Tib: *gZugs-sKu bCos-Ma'i-lHa*; Skt: रूपकाय कृत्रिमदेव),
To thee, Vimalamitra the god of gods of wisdom;
Consecrate, with symbols of five divine wisdom."

After saying this, he placed his hand on the clod (of the broken image of *Vairocana*), whereupon the same transformed into a very handsome image of *Vairocana,* like that of the Indian style; from which light emanated and pervaded the whole shrine of the *bSam-Yas* monastery.

Then the *Lotsawas* reported the matter to the king, who also set high value on it.

21. King's Convoking the feudatory kings and ministers, arrangement by the king for enthusiastic reception of *Vimalamitra* and displaying acts by the Indian savant.

The king sent swift-footer-messengers to summon all the feudatory kings and ministers on the tenth of the Tibetan month. Then on the right side of the courtyard of the "Three Pinnacle Temple" or Tib: *dBu-rTse Rig-gSum* of *bSam-Yas* monastery, a turquoise-throne for the king and a high seat inlaid with gold were arranged for *Vimalamitra.*

As the king bowed to *Vimalamitra,* all the audience saw the three lords of the three classes of being (Tib: *Rigs-gSum mGon-Po;* Skt: त्रिकुलनाथ, the gods, the men, and the serpent-demi-gods. i.e अवलोकितेश्वर, मंजुश्री, वज्रपाणि, the three *Bodhisattvas*) of variegated colours manifested on the breast of the king.

Then *Vimalamitra* uttered the Penta-syllabic charm *"Om-Ah-Hung-Sva-Ha"* with the snapping of his fingers for five times; and the audience could see the manifestation of *Rigs-lNga'i-Sangs-rGyas-Su* (*Rig Ngei Sang-Gye-Su*), five *Dhyani-Buddhas* on the jewell-diadem of the king. And the fame due to the astounding act spread far and wide.

CHAPTER IX

TRANSLATION WORKS FOR THIRTEEN YEARS IN TIBET

22. Rendering of some treatises in the *bSam-Yas* monastery by *Vimalamitra* translation of Buddhist Outer and Inner *Tantras* by the Tibetan *Lotsawas.*

After the king and the ministers requested him for rendering the treatises par-excellence on the esoteric doctrine, from Sanskrit into Tibetan, he translated the *mDo* or the *Sutras, rDo-rJe Sems-dPa' sGyu-'Phrul-Dra-Ba* the treatises under the title वज्रसत्व-मायाजालतन्त्र (*Vajrasattva-mayajala-tantra*), *dPal-Yang-Dag* texts under the title of *dPal-Yang-*

Dug, Phur-Pa tantric treatises under the title of वज्रकील (*Vajra-kila-rDo-rJe Phur-Pa*), and various texts on *rDzogs-Pa Chen-Po* (*Jog-Pa Chen-Po*) school in the following central halls of *bSam-Yas* monastery; Hall of the Three-Pinnacle-Temple (Tib: *dBu-rTse Rig-gSum*), *sGra-bsGyur rGya- Gar-Gling* and *dBu Tshal gSer-Khang-Gling* and others.

These works are still generally found among the collection of mystical treatises of *rNying-Ma-Pa* school, known as *rNying-Ma rGyud-'Bum* and a list of the names of other works is given in the Appendix.

Furthermore many treatises on Buddhist Outer and Inner (Tib: *gSang-sNgags Phyi-Nang-Gi rGyud*) tantric doctrine were translated from Sanskrit into Tibetan by the Tibetan translators, ज्ञान कुमार (*Jnyanakumara*) of *Nyag* (*gNyag*) family, *Ka-Ba dPal-brTsegs, Cog-Ro Klu'i rGyal-mTshan, gYu-sGra sNying-Po, Vairocana, mJing-gSal-'Bar,* and *Rin-Chen-mChog* of *rMa* family and expounded them (to the Tibetans).

23. *Vimalamitra* besought to the king and others to deposit as a treasure of the esoteric treatises, and accordingly their preservation in a cave near the *bSam-Yas* monastery.

Moreover, at the night fall, in the central hall of *dBu* (*Wu*) *rTse-Rig-gSum* (of *bSam-Yas*), *Vimala-*

mitra instructed the following five dignitories, the *Chogyal Khri-Srong lDeu-bTsan,* Prince, *Bhande* (*Bhikshu*) *Ting-'Dzin bZang-Po* of *Nyang* family, (*Lotsawas*) *Ka-Ba dPal-brTsegs* and *Cog-Ro Klu'i-rGyal-mTshan* to conceal all the Prophetical and preceptorical treatises on the *gSang-Ba sNying-Thig* (secret-heart-drop) essence esotorical doctrine in secrecy.

Accordingly four *Pods* = *Po-Tis* (books) of deep esotorical doctrine were concealed in a cave called *Tag-Mar* (*Brag-dMar*: red-rock) in the vicinity of the *bSam-Yas* monastery, known as *Chim-Phu* (*mChims-Phu*).

2.4. **Prevalence of *Vi-Ma'i bKa'-Srol* or school of *Vimala* and its characteristic teachings in study and practice till present day, out of three Inner Tantras of *rNying-Ma-Pa* or *rDzogs-Chen-Pa* School of Buddhism.**

One of the three categories (three Inner-Tantras) of *rDzogs-Pa Chen-Po* treatises; the profoundly deep instruction are known as *sNying-Gi Thig-Le* (heart-drop).

This again classified in two schools; The first spiritual instructions came in succession from the great *Acarya Pad-Ma 'Byung-gNas* (*Padma Jung-Ne*) is called, *Slob-dPon Chen-Po Pad-Ma'i bKa'-Srol.*

And the second spiritual discourses came in suc cession from the *Mahapandita Vimalamitra,* called

Vi-Ma'i bKa'-Srol. Out of these, two illustrious succession of esoteric teachings, the latter, the undying current of still unpoluted-teachings of *Vimalamitra* on *"sMin"* or consecration and *"Dol"* (*Grol*) or religious solemn vow, retained only through the power of grace of him.

CHAPTER X

DEATH OF VIMALAMITRA

25. *Vimalamitra's* thirteen years stay in Tibet. His promise to be born in Tibet after every century as long as the Religion of the *Buddha* would continue to remain. His retirement at *Pancashringa* mountain retreat in China. Attainment of radiant (rainbow) body by the followers of *Vimalamitra*.

The venerated *Acarya* lived in Tibet for thirteen-years. As long as the Religious doctrine of शाक्यमुनि (*Shakyamuni*) will prevail so long he will continue to stay in radiant body.

He promised to be reincarnated in the region of Tibet, after every century, for the revival of the

doctrine of *sNying-Thig-Gi- bsTan-Pa* (Heart-Drop-Precepts).

Later on, he went to *Ri-Bo rTse-lNga* (*Panca-shringa-Parvata*) mountain retreat in China (where he passed away).

It is proverbial in Tibet that after pursuing the injunctions and the paths of meditation as prescribed in the aforesaid works of *Vimalamitra;* various illustrious *Lamas* attained the super-excellent bodies that eventually vanish in the rainbow!

APPENDIX

THE BIBLIOGRAPHY OF WORKS

BY

MAHA PANDITA VIMALAMITRA

(Collected from rNying-Ma rGyud-'Bum)

(a) (अतियोग) (Tib: *A-Ti Yo-Ga*)

1. महासन्धिनियमार्थसमूहतन्त्र [दृष्टि सर्वगर्भरत्नगुह (व्यूह) नाम] ।
   rDzogs-Pa Chen-Po Nges-Don 'Dus-Pa'i rGyud.

2. महासन्धि-संसारमूलच्छेदन-धर्मकायानुत्पन्न-विद्या-तन्त्र नाम ।
   rDzogs-Pa Chen-Po 'Khor-Ba rTsad-Nas gCod-Pa Chos-sKu sKye-Med Rig-Pa'i rGyud Ces-Bya-Ba.

3. महासन्धिदृष्ट्यातिगर्भ । सर्वबुद्धाशय-गगनोर्मि विपुल-तन्त्र नाम ।
   rDzogs-Pa Chen-Po lTa-Ba'i Yang-sNying Sangs-rGyas Thams-Cad-Kyi dGongs-Pa Nam-mKha' Klong-Yangs-Kyi rGyud.

4. सन्धि-महा-बुद्ध-सर्व-समाधि (महासन्धि-सर्वबुद्ध समाधि) कायैक-समुदाय-कथा सामतार्थ-रत्न-गुण-समुदाय-तन्त्र नाम

rDzogs-Pa Chen-Po Sangs-rGyas Thams-Cad-Kyi dGongs-Pa Chos-sKu gCig-Tu 'Dus-Par bKa'-bGros-Pa'i-Don Rin-Po-Che Yon-Tan Kun-'Byung-Gi rGud.

5. सन्धि महा अतियोग बुद्ध सर्वोदय (महासन्ध्यतियोग-सर्वबुद्ध-समुदाय) तन्त्र। ज्ञान-धर्मकायार्थ-समुदाय-विद्या-वाक् [गुह्य-चित्त-समाधि-स्वयंभू सुखचक्रान्त गतफलतन्त्र नाम।]

rDzogs-Pa Chen-Po S'in-Du rNal-'Byor Sangs rGyas Thams-Cad 'Byung-Ba'i-rGyud Ye-S'es Chos-Kyi-sKu Don-'Dus Rig-Pa'i gSung.

6. सन्धिमहानियमार्थ (महासन्धि-नियमार्थ)-समुदायातिगर्भ-समन्तभद्र-ज्ञानावर्त रत्न-स्वर्णातिश्रित नाम।

rDzogs-Pa Chen-Po Nges-Don-'Dus-Pa'i Yang-sNying Kun-Tu bZang-Po Ye-S'es Klong-Gi-rGyud Rin-Po-Che gSer-Gyi Yang-Shun.

7. महासन्धि नियमार्थ-सर्वसमुदाय। ज्ञानगगनसमान-तन्त्र। दृष्टिभावन (दर्शनभावन) सर्वगर्भ रत्नव्यूह नाम।

rDzogs-Pa Chen-Po Nges-Don 'Dus-Pa Ye-S'es Nam-mKha'-Dang-mNyam-Pa'i rGyud lTa-bsGom Thams-Cad-Kyi sNying-Po Rin-Po-Che rNam-Par-bKod-Pa Shes-Bya-Ba.

8. सन्धि महार्थ । महासन्ध्यर्थ) समुदाय-विद्याशाक्-स्वयम्भू-सुखचक्र-तन्त्र नाम ।

rDzogs-Pa Chen-Po Don-'dus Rig-Pa'i-gSum Rang-Byung bDe-Ba'i 'Khor-Lo.

9. महासन्ध्यविद्या-तमः-प्रत्यादेश-दृष्टि (दृष्टप्रत्यन्तरज्ञान) निःन-पूर्ण तन्त्र नाम ।

rDzogs-Pa Chen-Po Ma-Rig Mun-Pa Sel-Bar Byed-Pa'i lTa-Ba Ye-S'es gTing-Nas rDzogs-Pa'i rGyud Ces-Bya-Ba.

10. सर्व-तथागत-समाधि-परिभाषा-ज्ञान-समुदाय-सूत्र । महायान-गुह्यानुत्तर-तन्त्र । सर्वधर्माकर । सर्वबुद्धागत-समाधि [परिभाषा ज्ञान समुदाय सूत्र । महायान गुह्यानुत्तर तन्त्र । सर्वधर्माकर । सर्वबुद्धाशय] मन्त्रैक ज्ञान महासन्ध्यर्थ-प्रकट-तन्त्र । विद्या-स्वोदय-महातन्त्र नाम ।

De-bShin gS'egs-Pa Thams-Cad-Kyi Ting-Nge 'Dzin Yongs-Su bS'ad-Pa Ye-S'es 'Dus-Pa5i-mDo Theg-Pa Chen-Po gSang-Ba Bla-Na Med-Pa'i rGyud Chos-Thams-Cad-Kyi 'Byung-gNas Sangs-rGyas Thams-Cad-Kyi dGongs-Pa gSang sNgags-gCig-Pa'i Ye-S'es rDzogs-Pa Chen-Po'i Don gSal-Bar Byed-Pa'i-rGyud Rig-Pa Rang-S'ar Chen-Po'i rGyud.

11. रत्न कूटमहागुणदृष्टि-तन्त्र-राज नाम ।

Rin-Chen-sPungs-Ba Yon-Tan Chen-Po sTon-Pa rGyud-Kyi rGyal-Po Shes-Bya-Ba.

12. श्रीयगगन-शरीर-ज्वालामहातन्त्र नाम ।
dPal-Nam-mKha' Med-Pa'i sKu-gDung 'Bar-Ba Chen-Po'i rGyud.

13. [इमो] वज्रसत्त्व-चित्तादर्श-तन्त्र नाम ।
rDo-rJe Sems-dPa' sNying-Gi Me-Long-Gi rGyud.

14. दर्शनोपदेश-रत्नचित्त-क्षेत्र-धातु-शासन-तन्त्र नाम ।
Ngo-sProd Rin-Po-Che sPras-Pa'i Shing-Khams bsTan-Pa'i rGyud.

15. स्वर्णकुसुम-कान्ति-रत्नालोक-ज्वाला-तन्त्र नाम ।
gSer-Gyi Me-Tog mDzes-Pa Rin-Po-Che sGron-Ma 'Bar-Ba'i-rGyud.

16. वज्राग्र-समुदाय-तन्त्र ।
rDo-rJe rTse-Mo 'Dus-Pa'i rGyud.

17. ज्ञान-गुरु-महा-तन्त्र ।
Ye-S'es Bla-Ma Chen-Po'i rGyud.

18. वज्रराक्षस-तीक्ष्ण-वज्रतुण्डी-तन्त्र नाम ।
rDo-rJe Srin-Po rNo-Ba rDo-rJe mChu-Can-Gyi rGyud.

19. देव-तन्त्र-रत्न-कूट-नाम ।
LHa-rGyud Rin-Po-Che sPungs-Ba Shes-Bya-Ba.

20 आर्यमञ्जुश्री-भाषा-तन्त्र नाम ।
'Phags-Pa 'Jam-dPal-Gyi bS'ad-rGyud Rin-Po-Che'i Phreng-Ba.

21. श्मशान-स्कन्ध (न्द् ?) ज्वलोपदेश-तन्त्र नाम ।
Dur-Khrod Phung-Po 'Bar-Ba Man-Ngag-Gi rGyud.

22. महासन्धि-बोधिचित्त-सर्वावतार-विशुद्धदृष्टि-तन्त्र नाम
rDzogs-Pa Chen-Po Byang-Chub-Kyi Sems-Kun-La 'Jug-Pa rNam-Dag sTon-Pa'i rGyud.

23. महासन्धि-धर्मताबोधिचित्त-मंगलनियम-प्रकटस्थित-तन्त्र नाम ।
rDzogs-Pa Chen-Po Chos-Nyid Byang-Chub-Kyi-Sems bKra-S'is Mi-'Gyur-Bar gSal-Bar gNas-Pa'i rGyud.

24. रत्नभास्कर-तन्त्र नाम ।
Rin-Po-Che sNang-Byed rGyud.

25. गुह्य-सामान्य-तन्त्र नाम ।
gSang-Ba Phyi-rGyud Ces-Bya-Ba.

(b) आगमाऽनुयोग (Tib: *Lung A-Nu Yo-Ga*).

26. धर्मता-शान्तदेव तन्त्र ।
Chos-Nyid Shi-Ba'i Lha-rGyud.

(c) महायोग (Tib: *Ma-Ha Yo-Ga*).

27. वज्रसत्त्व-मायाजाल गुह्यसर्वादर्श-तन्त्र नाम ।
rDo-rJe Sems-dPa' sGyu.'Phrul Dra-Ba gSang-Ba Thams-Cad-Kyi Me-Long Shes-Bya-Ba'i rGyud.

28. (मायाजाल-प्रसंग (?) तन्त्र)
sGyu-'Phrul Thal-Ba'i rGyud.

29. गुह्यगर्भतत्त्व-विनिश्चय-महाक्रोध-बालयोगीश्वरसिद्ध-माया-जाल-तन्त्र ।

gSang-Ba'i sNying-Po De-Kho-Na-Nyid Nges-Pa'i Khro-Bo Chen-Po sTobs-Kyi rNal-'Byor dBang-Phyug Grub-Pa'i sGyu-'Phrul Dra-Ba'i rGyud.

30. सर्वतथागत-काय-वाक्-चित्त-रहस्य-गुह्यसमाज-नाम महाकल्प-राजः ।

De-bShin gS'egs-Pa Thams-Cad-Kyi sKu-gSung Thugs-Kyi gSang-Chen gSang-Ba 'Dus-Pa Shes-Bya-Ba brTags-Pa'i rGyal-Po-Chen-Po.

31. तन्त्रराजमहाकर्ममाला नाम ।

rGyud-Kyi rGyal-Po Las-Kyi Phreng-Ba Shes-Bya-Ba.

32. महातन्त्रराज श्री-अमृत (अमृतश्री) ललित नाम ।

rGyud-Kyi rGyal-Po Chen-Po dPal-bDud-rTsi Rol-Ba Shes-Bya-Ba.

33. समय-सर्वं-विति-अनु-सर्व-सनि-तन्त्र-विमल-राज नाम ।

(विमलराज नाम सर्वसमः वीत्यनु शासन तन्त्र ?)

Dam-Tshig Thams-Cad-Kyi Nyams-Chag bsKong-Ba'i-Lung bS'ags-Pa Thams-Cad-Kyi-rGyud-Dri-ma Med-Pa'i rGyal-Po Shes-Bya-Ba.

34. महामृतचक्र-ज्वाला-तन्त्र नाम ।

bDud-rTsi Chen-Po 'Khor-Lo 'Bar-Ba'i rGyud.

35. सर्वपञ्चामृतभावरत्नमाला-तन्त्र नाम।
Thams-Cad bDud-rTsi-lNga'i Rang-bShin-Rin-Po-Che Phreng-Ba'i rGyud-Ces Bya-Ba.

36. अमृतमहासुख-तन्त्र नाम।
bDud-rTsi bDe-Ba Chen-Po'i rGyud-Ces-Bya-Ba.

37. सर्वामृतपञ्चभावजातिजननीः (जात-जनन) फलरत्नप्रभोत्तम-ज्वाला-तन्त्र।
Thams-Cad bDud-rTsi-lNga'i Rang-bShin-Du 'Khrung-S'ing sKye-Bar Byed-Pa-'i 'Bras-Bu Rin-Po-Che Od-lTar-'Bar-Ba'i rGyud.

38. अमृत-कर्मसमुद्र-तन्त्र नाम।
bDud-rTsi Las-rGya-mTsho'i rGyud-Ces Bya-Ba.

39. महामृतधर्मतागुह्य-तन्त्र नाम।
bDud-rTsi Chen-Po Chos-Nyid gSang-Ba'i rGyud-Ces-Bya-Ba.

40. अमृतकुण्डल्यमरायु:-तन्त्र नाम।
bDud-rTsi 'Khyil-Ba 'Chi-Med Tshe'i rGyud.

41. कर्मगुण (?) गण) रत्न (त्रिसम्पन्न) तन्त्र नाम।
Phrin-Las Phun-Sum Tshogs-Pa'i rGyud.

42. सन्धि-महा सपरिक गर्भाम सुखचक्र तन्त्र नाम (महासन्ध्य-द्भुतार्थस्वयम्भू सुखचक्रतन्त्रनाम।
rDzogs-Pa Chen-Po rMad-Byung Don-Gyi sNy-ing-Po Rang-Byung bDe-Ba'i 'Khor-Lo'i rGyud.

(Vimalamitra's works collected from bsTan-'Gyur).

43. नामसंगीतिवृत्तिनामार्थप्रकाशकरणदीपनाम ।
mTshan-Yang-Dag-Par brJod-Pa'i 'Grel-Ba mTshan-Don gSal-Bar Byed-Pa'i sGron-Ma.

44. वज्रविदारणीनामधारणीविस्तरटीका ।
rDo-rJe rNam-Par 'Joms-Pa'i gZung-Shes-Bya-Ba'i rNam-Par bS'ad-Pa.

45. आर्यप्रज्ञापारमितहृदयटीका ।
'Phags-Pa S'es-Rab-Kyi Pha-Rol-Du Phyin-Pa'i sNying-Po'i rGya-Cher-bS'ad-Pa.

46. सकृत्प्रावेशिकनिर्विकल्पभावनापद् ।
Cig-Char 'Jug-Pa rNam-Par Mi-rTog-Pa'i bsGom-Don.

47. क्रमप्रवेशिकभावनापद् ।
Rim-Gyis 'Jug-Pa'i bsGom-Don.

48. षडंगशरणगमन ।
sKyab-'Gro Yan-Lag-Drug-Pa.

49. प्रातिमोक्षसूत्रटीका विनयसमुच्चय ।
So-Sor Thar-Ba'i mDo'i rGya-Cher 'Grel-Ba 'Dul-Ba Kun-Las bTus-Pa.

50. आर्यसप्तशतिकाप्रज्ञापारमिताटीका ।
'Phags-Pa S'es-Rab-Kyi Pha-Rol-Tu Phyin-Pa bDun-brGya-Pa'i rGya-Cher 'Grel-Pa.

51. आर्य सप्तशतिकाप्रज्ञापारमिताटीका ।
'Phags-Pa S'es-Rab-Kyi Pha-Rol-Tu Phyin-Pa bDun-brGya-Pa'i rGya-Cher bS'ad-Pa (Trans.)

52. आर्य सर्व तथागतोष्णीष सिततापत्रानामअपराजिता साधन ।
'Phags-Pa De-bShin-gS' egs-Pa'i gTsug-Tor-Nas Byung-Ba'i gDugs-dKar-Mo-Can gShan-Gyis Mi-Thub-Ma Shes-Bya-Ba'i dKyil-'Khor-Gyi Cho-Ga Shes-Bya-Ba.

Note: All these treatises mentioned above are included in the rNying-Ma rGyud-'Bum (Old Tantrik Pitaka) and bsTan-'Gyur in Tibetan. The Sanskrit titles of these works are found in Tibetan script. But as the writing is not very clear, there is some doubt about the titles. The titles have been retained exactly as they are found in the Xylograph edition. The correct Sanskrit titles have been restored in *parenthesis* along with the names found in Tibetan. The Sanskrit portions of the titles not found in Tibetan have been kept in *brackets*.

INDEX

CORRIGENDA

Page	Line	Errate	Corrected
2	7	Vimalamitra	Vimalamitra's
2	13	कल्याणिचत्त	कल्याणचित्ता
5	17	Explained	Exclaimed
6	18	make on	make
11	14	विद्गावति	विद्यावती
11	22	gSer-Kyi	Ser-sKy'i
		Grong-Khyer	Grong-Kyer
11	22, 23	Kapilabastu	Kapilavastu
12	4	lDe-bTsan	lDeu-bTsan
3	14	gScr-Kyi	gSer-Kyi